The Bombay Guardian.

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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The South India Conference of the M. E. Church held its fourth Annual session at Allahabad January 8—12, 1880. The term South India Conference is rather a misnomer, inasmuch as Calcutta, Allahabad and Agra are included in the area thus indicated; but when adopted, it was understood to take in that part of India which is not included in the N. India Conference. There were present the following members: Bowen, Thoburn, Gladwin, Fox, D. Osborne, Shaw, Christian, Gilder, Goodwin, Robinson, Curties, Blackstock, Davis, Newlon, Lee, Row, Janney, W. B. Osborn, Northrup, Peters, Ward, Isaacson, Shreves, Bowser, Kastendieck, Lyon, Bovard, Richards, Stone, also, Gilruth. W. E. Robbins, (Poona), and M. B. Kirk (Bangalore) were absent. Messrs. Firth, Staples, Gordon and Joynt were present as lay delegates. G. Bowen was elected President of the Conference. The meetings were held from 11 to 3 daily; there was a prayer meeting at 8 a. m. and preaching followed by an after-meeting every evening. The religious exercises, throughout the Conference, were of a hallowed and blessed character. The Sabbath, January 11, was a high day and long to be remembered, for the Spirit of grace and supplications then poured out. Mr. Row preached at 11 a. m. on the Promise of the Father, earnestly and powerfully setting forth the priviliges of believers and the urgent need of the enduement of power for God's witnesses in this land. At the close, he invited his brethren to gather at the communion rail, and unite in pouring forth their hearts at the throne of grace. The Spirit of glory and of God seemed to rest upon the assembly as they thus continued pleading the promise of Pentecost. At one o'clock, there was a love-feast, and the love of God was shed powerfully abroad in many hearts. Sister Amanda Smith and Sister W. E. Osborn were among those who told their experience, and both of them spoke particularly of the deep and tender interest in the Natives, which the Lord had excited in their hearts. This was followed by the Lord's Supper, and the Lord manifested himself in the breaking of bread with a power and sweetness not to be expressed. Many Christians of other denominations took part in this service. In the evening the beautiful church in which the meetings were all held, (of which the Rev. D. Osborne is pastor) was packed to overflowing, to hear Mrs. Smith speak. She spoke from the first chapter of the 2nd epistle of Peter, and as she dwelt upon each verse successively, believers present were enabled to perceive the abundance and richness of the banquet of the Lord therein disclosed, as they had never before done. Several sought the Lord in the meeting that followed, and an immense number of believers sought a fuller baptism of the Spirit. The Conference closed on Monday evening, when, after the reception of W. Isaacson and B. Peters into full connection, and suitable religions exercises, the President declared the appointments for the coming year, and pronounced the benediction. The N. India Conference held at Cawnpore simultaneously, brought its sessions to a close on the same day, Monday, 12th, in the forenoon, and then, according to previous arrangement, came by train to Allahabad. On the following day 8 a. m. the two conferences came together; the president of the S. I. Conference welcomed the N. I. Conference, and the President of the latter (E. W. Parker of Moradabad) responded. G. Bowen was then elected to the chair of the united body. Many members of both Conferences then spoke. It was a most delightful season. The united body sat again from 11 to 3, and again on the following day, Wednesday, discussing matters pertaining to the common interests of the work. Most of the missionaries of the N. I. C. were accompanied by their wives, and other ladies engaged in Zenana and school work, in Allahabad and in other places, were present at these meetings. Nothing could exceed the hospitality shown by the good people of Allahabad. The total number of guests must have been nearly eighty, yet so cordial was the feeling and so admirable were the arrangements, that there was not the least friction perceptible in any quarter. Each day at the close of the religious meetings, all came together in a beautiful, palatial place known as "Carr's Kothi," and spent an hour in converse and in the singing of hymns, with tea.

—Some reference should have been made in last week's issue of the *Guardian* to the observance of the week of prayer in Bombay The meetings every night of the week were remarkably well attended; all the evangelical churches were well represented. A good earnest spirit pervaded the meetings. We trust that the prayers offered were the effectual fervent prayer of the righteous that availeth much. If so, and if the prayers offered in all parts of the world on this occasion, are of the same character, what an abundant harvest of results may we not look for! The obligation to pray is no greater than the obligation to receive the answer to our prayer. Those who have begun the year by observing the week of prayer have done well; but those who follow up their prayers by looking for and realizing answers to their petitions do infinitely better. They honor God, and God honors their faith. G.

—Attention is invited to the Rev. Mr. Park's letter in our columns. The Missionary Conference meetings for special services, are well calculated to deepen the interest of the Christian public in mission work, and in the work of God generally. G.

The following appointments were made at the South India Conference of the M. E. Church, January 12, 1880:

Bombay district: D. O. Fox, Presiding elder.
Bombay: Marathi circuit G. Bowen,
Grant Road, I. F. Row.
Fort & Colaba, O. Shreves.
Mazagon, D. O. Fox.
Baroda & Ahmedabad, to be supplied.
Poona, J. A. Northrop.
Poona school, W. E. Robbins.
Lanowlee, W. J. Gladwin,
Egutpoora, G. K. Gilder.
Nagpore, J. Blackstock.
Kurrachee, I. R. Janney.
Madras district: W. B. Osborn, Presiding elder.
Madras: Blacktown, W. E. Newlon.
Perambore, to be supplied.
Vepery, J. Shaw.
Bangalore: Richmond Town, R. E. Carter.
Memorial Church, W. B. Osborn.
Tamil Circuit, B. Peters.
Bangalore school, W. B. Kirk.
Bellary & Railway Line: Ira A. Richards, and one to be supplied.
Chadarghat, C. W. Christian.
Secunderabad, F. G. Davis.
Teloogoo Mission, C. B. Ward.
Calcutta District:—J. M. Thoburn, P. E.
Calcutta, S. P. Jacobs.
Bengali circuit, H. F. Kastendieck.
Seaman's work. Hastings, F. A. Goodwin, T. H. Oakes.
do do Lal Bazaar, Geo. A. Stone N. N. Kerr.
Rangoon, J. E. Robinson.
Allahabad district: D. Osborne, P. E.
Allahabad, D. Osborne and one to be supplied.
Hindustani circuit, W. Isaacson.
Jubbulpore. M. Y. Bovard.
Hurda circuit, to be supplied.
Mhow, W. F. G. Curties.
Agra, J. Lyon.
Roorkee, D. H. Lee.
Cawnpore Memorial school, W. Bowser.
Book Agency, W. F. Gladwin.
Conference Agent, Wm. Taylor.

One of our poets tells us of a little girl whom every body that knew her loved. There was an indescribable attactive charm about her. He felt its influence and asked her to tell him how it was she was so much loved of every one. She did not know; but after a little thought said she supposed it was because she loved every body. This was, no doubt, the true explanation. Had she been selfish and unmindful of the feelings and wishes of others—living to please herself only—she would have been unlovable and unloved.

Let our readers think of any one—of *the* one, in his or her circle, whether young or old, whom all in that circle love, and are specially drawn to; and then consider what it is that constitutes the attraction. It will be found that it is not because of any endowments or accomplishments though there may be these, and they are attractive; but because he (or she) has a genuine disinterested love for every one in that circle. This

love quietly exhibits itself in little acts of self sacrifice ; shows a forgetfulness of self, thoughtfulness for others. Has the loving heart and ready helping hand, Happy in making others happy.

Again let the reader think of any one he may know of, who supposes he has reason to complain of not being loved or appreciated. May it not be that if he had a more generous appreciation of others, he himself would be better appreciated and that if he loved others more and gave some expression to it in little sacrifices for their good, he would be more loved ? When men tell us of their having been slighted or neglected, they are perhaps telling us as much, or more, about themselves as about others. When the Psalmist said in his haste all men are liars, he reveals much more of himself and of the unhappy state of mind he was in at the time, than he does of the character of his fellowmen.

It is quite true there have been men and women of whom this world was not worthy, who were despised, trodden down, and cast out as worthless. Our Lord himself was despised and rejected of men. But this is just the natural man's antipathy to holiness, and does not affect the matter of which we are now speaking. That disciple whom Jesus loved was the loving disciple. The family of Bethany, who are individually distinguished by name as having been loved by the Lord when he sojourned on earth, were a loving family, and their love found a genuine expression in their social intercourse.

We conclude therefore that it is very much in our power to go on this year as long as God spares us, loving and being loved ; walking in love as Christ loved us and gave himself for us. And it is possible, unfortunately, that may go on revolving in our sphere repelling and being repelled, looking coldly and distrustfully at others, and being looked upon coldly and distrustfully by others. "He that loveth not, knoweth not God for God in love." G.

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SATURDAY, JANUARY 17, 1880.

WHAT IS THE RELIGION THAT MAN NEEDS ?

(Concluded from our last.)

Now when we come to consider the question, what kind of religion man stands in need of, it is at once evident that a religion that will save man from his own desires is needed. He must be made to see that his own will is not that which should be gratified ; that self-love has been a traitor to him. What he needs is to have taken away that alienation which renders him so reluctant to know God as He really is. He must be brought to see that his own interests are identical with the claims of God. Sometimes, in some of the relations in which he stands to others, love for another, it may be a child, a brother, a wife, takes possession of him and he then becomes aware that the interests of this loved object are so dear to him that he can very easily sacrifice his own inclinations in order to promote the welfare of that object. He then haply gets a glimpse of the fact there is something more beneficent in its action on the heart than self-love. The joy he has in pleasing this loved one, is more than the joy of self-gratification. Now on the supposition that the heart could be filled with the love of the great and glorious God who has called all things into existence, it is evident that there would be an ever-present principle controlling all our powers for their good. It thus appears that what man preeminently needs is to be brought into that harmony with God which will make the will of God sovereign within him. This is really the same as bringing infinite wisdom and goodness and power into relation with our powers for their direction. This is the great secret of man's need. He imagines that he is not happy because he does not have his way altogether but the fact is directly contrary ; he is unhappy because he has a great deal too much of his own way, which is the way of a blind, blundering creature. It is a grand thing for a noble craft that has been brought into peril by bad steering, to have a competent pilot step on board and take command. Wise direction is what the ship needs, and that is what the sinner needs ; wise direction accompanied by hearty submission on his part. Observe we do not say that what man needs is that he should have the better way pointed out to him ; almost all men are acquainted with much more of duty than they are disposed to comply with ; in almost every land and in almost all religions, there are precepts for the guidance of men a good deal better than their actual course of life. What man needs is such a revelation of the better way as shall bring his own wishes into harmony with that way. There must be an abiding assurance on his part that there is the highest advantage in pursuing that better way ; that any other way is certain to be ruinous. What is wanted is such a revelation of the character of God as shall beget the conviction that his will is the indication of our supreme good.

As we have seen, man is biassed by sin. He is conscious that he has not used his powers for the ends for which they were bestowed, and that the Ruler of the universe is justly displeased with him. He naturally believes it to be for his interest to get rid of this unpleasant consciousness as far as possible ; and the way that presents itself most readily is, by lowering his conceptions of God's character and will. This is as though the inhabitants of a revolted province should try to persuade themselves that the sovereign is unconcerned at the course they have taken and will accept of some trifling present they may make him, without requiring them to lay down their arms and place themselves at his discretion. Here then is the great difficulty ; men have a consciousness of guilt; they have a habit of doing their own will in preference to that of their Creator, and this habit is become the law of their being ; self is on the throne, and God is only so far listened to as self permits. How are you going to induce self to abandon its place ? How too will you bring about that complete metamorphosis of your will which is necessary before it can be in harmony with the will of God ? Every reflecting man will admit that no one is so competent to determine the methods by which our happiness and the true end of our existence are to be secured, as he who gave us existence. The man who has made a piece of mechanism is the one best fitted to determine the application to be made of that machine. In like manner, it stands to reason that no one can so accurately declare after what manner the powers of man are to be used, as He who made man and gave him his powers. When we look at the various orders of the inferior creation we see that they attain to the measure of happiness that belongs to them by their conformity with the laws assigned to them by their Creator. It is evident that the great reason why man does not attain to happiness and a noble life, is because he abuses the liberty bestowed upon him and employs his powers in a very different way from that which God intended he should. The witness to this fact is in every man's breast. The conscience of man condemns him for his neglect to obey the author of his being. To see all this is one thing ; to rectify it is another and a very different thing. Habit has grown with our growth and strengthened with our strength, and instead of being the master of it as he should be, man is the slave of it. Instances are common every where of men who are so deeply persuaded that they are being destroyed by their habits, that they seek to bind themselves by a great curse and yet are always overcome.

The religion that man needs is then one that will bring to him and introduce into his heart a measure of moral power that he has not. No power such as one man exercises over another, (eloquence for instance,) will meet the demands of this case. And it is not merely power that is needed, but power in a form that the individual will trust in and open his heart to. And it must be power accompanied by wisdom and goodness in extraordinary measure. Yes, the power that is needed is the power of an infinite love verifying itself to the individual and inducing him to abandon his self confidence, his pride, his great deference for sinful men. Mere authority, no matter how great, will not meet the demands of the case. Authority may terrify him, and lead him to constrained obedience ; but the alienation of the heart will not be affected by the manifestation of authority. It is the heart that must be won. These various considerations have brought us where we can now formulate briefly but distinctly, the religion that mankind needs.

1. It is one that addresses mankind generally, without reference to race or class or culture.

2. It brings clearly to view God's type of humanity ; that standard which God proposed that man should conform to. That which man's conscience is hindered from disclosing, through the bias caused by sinful inclinations, will be shown in its genuine features ; it will thus convince men of sin, guilt and moral ruin.

3. It will then exhibit the character of God under an aspect fitted to inspire confidence. Here is the great difficulty. For there must be no misrepresentation of the character of God. The justice, truth or holiness of God may not be sacrificed. We know what account unaided man would give of the matter. He would represent the Supreme Being as having passions akin to man's, only combining with them the power and knowledge that man have not. But the problem to be solved by the religion that man needs is to make the character of God attractive to man without the sacrifice of any of his perfections. Man must be made to see that that God against whom he has been sinning all his days is actuated by friendly feelings towards him, and that it

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will be vastly better for him to surrender himself to his guidance than not to do it.

4. The religion that mankind needs is one that will be easily comprehended by men of every grade. Therefore it is fitting that it should rest its claim to man's acceptance rather upon facts than upon mere declarations. The alienated and sin-loving heart of man will be little affected by mere declarations of God's interest in him, or by an appeal to those facts of providence with which he is familiar. The love that is to startle him with its greatness must be expressed in facts easily grasped.

5. It should bring to man forgiveness for his sins; for so long as man believes that God is angry with him on account of his sins, it will be impossible for him to exercise that confidence without which there can be no cordial approach on the part of the sinner.

6. This forgiveness must not be represented as the result of a mere fiat of the sovereign God; for it is important that sin should appear to us a most heinous thing, but if it can be disposed of by a mere sovereign act of the deity, this effect will not be produced. This forgiveness must appear as the purchase of some extraordinary and costly act on the part of God.

7. This forgiveness must be accompanied by a transformation of heart, so that the forgiven man will no longer take pleasure in sin or in self-indulgence, but in doing the will of God. By a change of heart we do not mean a change wrought independently of man's own activity, but that change which necessarily follows from the new convictions that he has reading the character of God. Love to God and man must take the place of self-love.

8. The pardoned sinner needs to know that there is available for him a power above any that he has hitherto known, a power to resist temptation and deny himself. Otherwise, after having been pardoned, he would be some day found yielding again to temptation, and be brought again under the dominion of sin.

Nothing less than a religion embracing these provisions and potentialities will meet the demands of the case. If, in addition, this religion shall show that man is to live after this present life is done, and that both salvation and perdition take hold upon the entire future of his being, it will then bring to bear upon him motives of the most commanding value.

10. The religion that man needs, is one that is accompanied by adequate evidence that it is from God. Adequate in this sense, that it will abundantly suffice to carry conviction to the minds that are willing fairly to consider it. As we have said, God, in providing salvation, cannot be expected to override the laws that he has given to the minds of men. We find that men are in all things placed under responsibility to examine sincerely. Without this nothing that is worthy of their acceptance can establish its claims to their acceptance. We need not be surprised then if the evidence accompanying the religion that man needs is of such a character as to demand—not profound mental application, but—a simple willingness to know and do the will of God. As the salvation needed is for men in all grades of development, the evidence accompanying it must be such as can be recognized by the savage as well as by the educated man. Perhaps the most impressive kind of evidence will be furnished in the changed characters of those who have embraced it.

What remains now is to examine the religions that are current among men and see if there is one that all fulfils these conditions. For our own part, it is not necessary to say that we believe that there is such a religion. But we have done what we proposed to do, mentioned the characteristics of a religion that will meet the need of man, and we leave it to you, gentlemen, to make the application.

REMINISCENCES LIV.

NOTE-book. December 3, 1842.

Schiller. "Religion penetrates a man's whole nature and searches out what is peculiar in him to ennoble it entirely." Any genuine, complete love does this. It unweaves the character, rejects the rotting and the coarsest threads and constructs a new and better woof.

This idea that a human love could do for a man all that religion could do for him, was about to be tested in the experience of Homunculus. We learn from his note-book that he had already made the acquaintance of a person who was to excercise a greater influenee upon him than any other. Under the of date November 15th 1842, we find the following:

This day ends the episode of twenty five days. Episode! a more odious word is not to be found in the dialects of men. It is the scoffing exponent of life itself. Either we stand on a bleak rock and see glorious arks of safety passing at a distance or, drifting on some fragment down the stream of time, we see along the banks diversified spots of beauty. It truly appears that whatever is lovely is episodical in life. Is it not different in eternity? But————eternity. What is it to me? The existing second is all in which man has an estate, and even in that his will has the feeblest influence. But I believe the recollection of this last transitory period will be more purely complacent and of more enduring freshness than others have been. Such a delicious sensation is that of unmixed admiration, and at the same time so rare, that it were unpardonable not to indulge it as long as heart is capable of shining with a light fed only by memory.

The person to whom reference is here made was the sister of a young lady married by a friend of H's, and the acquaintance was made at the marriage, a few miles out from New York. The two were orphans, having southern connections, with whom they spent the winters, having also, if we remember rightly, slave property at the South. Seven or eight months passed by before the unmarried sister came north again. Meanwhile under the date of December 6th, we find a copy of a letter written professedly by the married to the unmarried sister, in blank verse the real author of which was probably discovered to the party to whom it was addressed. It costs us not a little to introduce this kind of matter into our columns, but it seems to be required for the elucidation of the history we have undertaken. But we will only quote about a quarter of the letter:

Thine, my dear sister, bearing date November,
The twenty fifth, to hand is duly come,
Rejoicing me with tidings which the slow
Neglectful carrier by his hesitancy
Did make more welcome. Haply did he know
From whom the missive, and how fair the hand,
How worthy immortality, had traced
The precious lines he bore, and so to gaze,
Did oft at noontide, underneath the shead
Of hospitable plaintains (?) pause and oft,
Upon the margin of pellucid lakes,
With wistful and with moistened eyes to gaze
Upon the superscription penned by thee,
Did tarry culpably.——That Eolus
Did follow thee with none but gales serene,
With soft Etesian gales, and sing to thee
With none but gently-murmuring melodies,
And whisper thee how all things, even they
Whom the old Greeks adored do thee adore,
I marvel not: but greatly would I marvel
If nature, where thou cam'st, did manifest
No sense of thy fair presence, and not haste
To smooth her troubled brow, and greet with smiles
Her worthiest daughter. in th'olden time
Enchantresses there were who lulled the storm
With weird mysterious, rhymes, whose potent spell
The hyperborean genii of the winds
Found irresistible. Thou hast no need
With rude, imperious accents to adjure
The angry elements; thy sorcery
Involves no laboured task or mystic rites;
Thy will itself may slumber; yet the spirits
That do the elemental world control
Will bow before the involuntary charm
That breathes from thee. For am not I myself
The witness? Have not I, erewhile the prey
Of loud and hostile and demonian spirits,
Akin to those that through tormented skies
Sweep clamorous, have I not felt the sway,
Th'enchanting and subduing influence,
That waits upon thee?

The conclusion of this effusion is thus:

Believe me, while this foolish planet turns
So without reason or even common sense
Round what men call the sun, believe me yours
Affectionately and unalterably.

I observed in Egypt, where the government is but a name for cruelty, selfishness and avarice, that the oppressed and down-trodden people seemed on the whole to be as mirthful and gay as most people, and the idea struck me that human happiness is after all but little affected by forms of Government, and that no tyranny could cut a people off from those forms of enjoyment which are by nature open to them. And I am willing to believe that the sum of pleasurable sensations and the sum of painful sensations are for the most part in admirable equipoise. This view of things does not necessarily abate one's ardour for better forms of government, for freedom, for culture, for progress. Man yearns for something more than mere physical *bien etre*, or even a moral equilibrium of pains and pleasures; if not, he should. What is really noble in his destiny is that he is called to tread a path where nothing else on the earth advances with him, the path of mental progress. All upon the earth beside him describe most insignificant circles; but if there be a curve to his peculiar route, infinite sight can alone detect it.

INTERNATIONAL BIBLE STUDY.

January 18th, 1880. *James II.* 14-26.

THE apostle enquires what profit there can be in a profession of faith unaccompanied by the works that faith demands. Faith places our powers at the direction of him in whom we confide. For a patient to say he has faith in a physician, and at the same time to refuse the treatment of that physician, would convict him of insincerity and would certainly not save him. Our faith is proved by the degree in which we yield ourselves to the

guidance of the person we profess to believe in. Suppose, says James, a man makes a show of generosity by saying to a destitute person, Oh how I wish you had clothes and food! how distressed I am that you are suffering! let us hope that a kind providence will supply your need! I will make it a subject of prayer; do'nt you know of some wealthy person to whom you could apply? ie there no fund for cases like yours? and so on; and this man of professed sympathy has all the time in his pocket the means of relieving him; what would we think of his pretensions to generosity? Even so faith, if it have not works, is dead, being alone.

"Yea, a man may say, thou hast faith and I have works." The supposed speaker here is not proposing works as a ground of faith, but as the evidence of faith. The position assumed is that true faith will naturally express itself in acts demanded by the truth that faith embraces, and that no amount of asseveration will excuse a man from those acts.

"Thou believest that there is one God," and perhaps are accustomed every Lord's day to repeat the creed, but what does this declaration amount to, if your conduct does not show that you are influenced by the fact that an all-wise and all-holy God is upon the throne of the universe? And so with all the other particulars of the creed, for many of which thousands of people have contended even to torture and to death, at the very time that their lives were uninfluenced by the truths in which they professed to believe. The devils admit that there is one God and would perhaps zealously contend for this dogma; but they are not subject to God, not having faith in him as their Friend.

"Was not Abraham justified by works?" This appear like a different position from that assumed by Paul. James means that if Abraham had not obeyed God by taking his son to Mount Moriah, he would have shown that his faith was not genuine. God did not accept Abraham on the ground of any feeling that he saw in his mind at the time that the commandment came, to him, but required that his faith should express itself in the journey to Mt. Moriah, and in the work of sacrifice carried out to the last item of demonstration. Abraham ascended the mount with two things in his mind; one, the word of promise, the other, the word of command, and it was his reception of the first that enabled him to hold fast to the second. He believed that God would fulfil his word of promise, even by raising Isaac from the dead, if need be; and this faith enable him to obey, and was expressed in the act of obedience. By works was faith made perfect.

"Abraham believed God and it was counted to him for righteousness." Here James shakes hand with Paul, even as regards the form of words; and it is marvellous how Luther could allow himself to be frightened by the language in verse 21, into the idea that James was contradicting Paul.

"Ye see then now that by works a man is justified and not by faith only." James is opposing antinomianism which, in primitive times as in modern, has wrested the language of Paul so as to make it repugnant of obedience, which it certainly is not. Read the 11th of Hebrews (which epistle, if not Paul's is certainly Pauline; we believe it to be Paul's) where the faith that is described and extolled, in every instance mentioned, expresses itself in works. Rahab, summoned by James as a witness, appears with equal readiness in the eleventh of Hebrews to testify that she was accepted on the ground of her faith.

"For as the body without the spirit is dead, so faith without works is dead also." 26. Paul's argument is that we are saved by faith, not by the fulfilment of the law, not by works establishing our own righteousness. We recognize the fact that so far as regards our own ability, we are undone, and recognize Christ as dying for us that, when we believe, we may be justified through him This faith places all our powers under the guidance of the Spirit of life, and begins at once to express itself in a life of acceptable obedience.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—It gives me much pleasure to state that the Bombay Missionary Conference is now arranging another series of missionary meetings, similar to those held in January, and again in August, last year. The days fixed upon for the present series of services are the 4th, 5th and 6th of February. It is too early to make any particular announcement regarding the proposed series of meetings; I merely give this preliminary intimation of them, in the hope that all friends of missions who may read these lines will endeavor so to arrange their own plans as to attend the services.

Yours, &c.,
C. W. PARK.

Bombay, Jan. 15, 1880.

DEAR SIR,—I agree with your correspondent *Neaniskos* that the question of "making the class-meeting the test for membership" in the M. E. church is one of very great importance, as it involves most momentous issues; and should therefore receive the prayerful consideration of every earnest member of the Society. It is in this spirit that I wish to draw attention to a phase of the subject which does not appear to have presented itself to your correspondent, or at least, is not noticed in his letter; which can scarcely be considered either exhaustive or dispassionate.

The non-attendance at the class meeting of some of the members is described as revealing "a sad state of affairs, to rectify which, it is suggested to introduce a rule making it the *sine qua non* of membership. But, to begin with, is there not a mistake here in identifying the state of the church with the spiritual condition of *a few* of its members? And again, is it at all probable that the operation of the proposed rule will rectify this "sad state of affairs"? The introduction of this test may indeed in some respects be "the better for methodism in India;" but will it be the better for Christ's church? It may ensure a larger proportion of *orderly* members in that Society; but will it result in quickening the waning life of such as are weak in faith and practice? To many the class-meeting is, as it should be to all, an important and enjoyable means of grace, but would their exclusion from membership improve the spiritual condition of such as do not attend, or add in any way to the well-being of their brethren? I think not.

The Church of Christ on earth should be the nursery for heaven. The strong should bear the infirmities of the weak. "The Shepherd and Bishop of our souls" has for this purpose appointed pastors over his flock to whom he entrusts the great work of feeding his sheep. To them especially is the command "Strengthen ye the weak hands and confirm "the feeble knees" "Make straight paths for "your feet, lest that which is *lame* be turned "*out of the way*; but let it rather be healed. "* * * * Looking diligently lest any man "*fall from* the grace of God." Would the spirit of these instructions, I ask, be observed by the adoption of the rule advocated by *Neaniskos*? The result which would naturally flow from this exclusion would be to change declining interest into indifference, if not into direct opposition, placing the subject beyond the influence of the body of believers with whom he felt it to be his duty to identify himself, and among whom he expected to find the greatest good.

The servants of the householder in their misguided zeal would have instantly plucked up the tares sewn in their master's field, forgetting that the good wheat would also have been rooted up therewith; but they readily saw the wisdom of letting both grow together until the harvest. Likened to this is the Kingdom of Heaven, and it behoves us to see that our zeal for God is "according to knowledge," and to be careful how we deal with those who are weak in the faith, or who do not see exactly as we do in every respect.

I was struck sometime back by a remark from one who occupies the most prominent position in the S. I. Conference, to the effect that the most perverse member should be borne with even though it require a faithful disciple on either side of him to keep him in the narrow way.

Dr. Dale's supposition that "the class-leaders have not *all* the accomplishments, or *all* the graces" is painfully true. May we enquire whether the one to whom *Neaniskos* refers did all he could to encourage the negligent members of his band to see their privilege as well as their duty in improving this means of grace? Did he pray with them, and above all *for* them, as earnestly and faithfully as he might and ought to have? How will our intolerance look in the light of eternity, when we shall see, as never before, the marvellous "riches of God's goodness and forbearance and long suffering," which led us to repentance, and bore with our many short comings through the whole course of our earthly pilgrimage!

Christ is the head of all things to his church. Let us therefore beware lest the stringent application of a rigid rule like the one proposed, which is nowhere taught or implied in the Bible, prove the imposition of a yoke as unwarrantable as it would be detrimental to the true interests of the Redeemer's Kingdom.

Yours in Christ,
RECTUS.

Bombay, 5th Jan. 188.

NOTICE.

RECEIVED for Grant Road M. E. Church from Mrs. G. 10. Mr. W. 5.

Epitome of News.

SATURDAY, JANUARY 10.

—The *Daily Tel.* and *Deccan Herald* on the week of prayer meetings in Poona. "The interest in the series of meetings is daily increasing. They have been found very profitable; and a spirit of union has been strikingly manifested." The attendance appears to have been very good; sometimes overflowing.

—*Times of India*: "The Political Resident at Aden reports, under date of December 31, that news had been received from Bulhar of a quarrel which took place there between the Eyal Jadud and the Eyal Sherdown sub-tribes of the Eyal Younus. The officer in command of the Egyptian troops interfered to separate the contending parties and ordered the troops to fire on them. Nine men of the Somalies were killed and thirty-one wounded, some of whom have since died.

—It is stated that a Brahmin priest is in custody at Calcutta on a charge of stealing an idol known by the name of Muddun Mohun. What will he do with it—keep it to worship it, or sell it for its intrinsic value.

—*N. Y. Evan.* "The pulpit of the First Congregational church of Columbus, Ohio—Rev. Robert G. Hutchins pastor—has been "tapped," so to speak, for general circulation. That is to say, a telephone and Blake transmitter were recently adjusted so that the minister's utterances might be conveyed over the wires to any part of the city. The experiments thus made are regarded as quite successful. At the office of the State Journal, as well as at all other places where telegraph wires were in use, the music of the organ, the prayer, and the sermon were distinctly heard. This incident is quite suggestive of what may come to pass in the near future. The "wires" may be in great demand on a stormy Sabbath, and the preacher really have a good audience, though apparently holding forth to an array of empty pews. A good voice and correct enunciation will then take precedence of fine action. But we will not anticipate. Sufficient for the day are the inventions thereof. We are told that the transmitter attracts no attention, being inconspicuous on the rostrum."

"The two-cent postal card will soon be in general circulation. It has two stamps one on each end, and space for two messages. The sender occupies one of the spaces, and the return correspondent the other. One stamp is cancelled at the office from which it is sent, and the other at the return office."

"The smuggling tricks of the San Francisco Chinese are constantly outwitting the customs officials of that city. A few days since, on the arrival of a vessel from Honolulu containing several cases of shoes that had been shipped to that port by a Chinese house in San Francisco, and sent back condemned by the assignees, an investigation into the cause of the condemnation of the goods led to a curious discovery. By pulling a nail or two out of the heel of each shoe and removing the first thickness of leather, it was found to be filled with opium. The condemned business was a part of the programme, and the shoes had evidently been sent back and forth several times."

Monday, January 12.

—*Deccan Herald*: "The number of deaths which have taken place from cholera from the 27th ultimo to the 6th January is 260. The number of deaths during the past few days have been small; but we are sorry to say that the disease is spreading eastward and there have been cases in Bhowani Pait and Rastia's Pait."

—*Times of India*: "Madras, Jan. 10. Colonel John Hugh Johnson, Officiating Staff Officer of Madras, died this morning from an overdose of chloral."

—The same: "News was received here yesterday of the death in Surat of Jeewunlaljee Maharajah, the head of the Vallabhachary Maharajahs of Bombay. Although not free from the weakness common to the Vallabhacharyan Maharajahs, Jeewunlaljee was in many respects considered a very shrewd man. He was deeply read in Sanskrit, in which he is said to have composed several works. After the result of the great Maharajah Libel Case, he perceived that the cause of the Vaishnavs was not destined to prosper with the advancing tide of new ideas and civilization, which followed in the wake of English culture amongst the younger and rising generation of Hindus. He accordingly exhibited a spirit of toleration towards those who formed the non-conformist class of Vaishnavs."

—(From the press commissioner.) "Calcutta, Jan. 1. The Government of India have decided to allow the rules for the regulation of war correspondents with the troops on service to remain in abeyance and to leave it to the discretion of the generals commanding to place such restrictions on the Press correspondents in Afghanistan as they may, under the circumstances, judge it right to impose."

—The *Times of India*: "A lad of ten years of age, the only son of Mr. D. Ribello, of the G. I. P. Railway, was gathering tamarinds on a tree on the esplanade in front of the courthouse. The bough on which he sat broke, and he fell to the ground, a fall of some eighteen feet, on his head. And died from concussion of the, brain in a few minutes.

—The *Times of India* Cor. on the Guikwar's marriage Celebration: "We Europeans know next to nothing of the inner life of the natives of this country, and still less of the meaning of their various and complicated ceremonies, so that there is always a difficulty in describing correctly a native festival. Those who have had good opportunities of studying the social life and institutions of this great country have, it is true, from time to time left records of their experience, but even these, though often detailed and nearly always verbose, are when we come to find the real pith, meagre and speculative. The fact is the native mind is so jealously conservative and so fearful of innovation, that we knew, after ruling the country for a century, almost as little as we did at the first occupation. The day fixed for the marriage ceremony was the 6th January, and on that day the main portion of the religious rites was performed."

—*The Christian*. Dec. 11th: "The Anglo-Indian Christian Union" and "The Winter Mission to India" have been combined, and in future the operations of both will be conducted under the above title. At the kind invitation of Sir William and Lady Muir, about eighty ladies and gentleman interested in the spiritual welfare of our countrymen in India met at their house last week to hear statements about the Society's work."

"The first evangelical service held in the Tyrol in a recognized place of worship was announced by the bells of the church of which the Rev. Julius Ergenzinger is pastor, on Nov. 1 of this year. The little body of Protesants which has since 1869 claimed the right of freedom of worship from the Austrian Government through its leading men, has at last obtained not only freedom of worship, but a church and dwelling-house for the pastor. The opening of the same for public worship was an event in the history of the Tyrol. In 1834 the last Protestants were turned out of the country and only within the last few years have evangelical residents in the Tyrol formed a new small congregation. English visitors to the Tyrol are cordially invited to cheer the congregations of Innsbruck and Meran and their pastors by a visit to their Sabbath meetings."

—Dr. Blaney in the *Bombay Gazette* says: If any one wants to know what is meant by the *free* ventilation of sewers in India at the street surface, the falkland Road sewer opposite Mr. Bapty's mill offers an unusually favourable opportunity for pursuing the inquiry. At the site I have named the existing main sewer has given way for a length of one hundred feet or more, letting loose a stench, which, all that a free atmosphere can do, it cannot extinguish. This fœtid atmosphere is wafted into the adjoining houses, and we may imagine the result."

Tuesday, January 13.

—*Times of India*: "Sholapore, Jan. 12. The against charge Mr. Scott has broken down utterly. The magistrate says no *prima facie* case having been made out he will not commit the accused. Mr. Scott was liberated on bail to appear to morrow, merely to complete the record by the Benares Commission."

—The *Englishman* notices "the spirit of unrest, if not of suspicion, with which the native community are beginning to regard the Religious Endowment Bill at present before the Legislature, and recommends that as early an opportunity as possible should be taken by the Government to affirm its intentions definitely. The Government might do worse than get to know, with more or less exactness, through district officers and others, the nature and extent of the bequests and endowments for religious and other purposes in India, or some section of it at least, and to be in possession of exact information regarding their administration, so that, if need be, measures could be taken to prevent abuses of the original purposes of the endowment and, if possible, further develope their usefulness. Cases, no doubt, are common enough where pretty large endowments are being unworthily employed; and the Government need feel no scruples, where this is so, in conjunction with liberal native opinion, to divert endowment of this worthless sort into more worthy channels."

—*Bombay Gazette*: "Kabul, thro' Gandamak, Jan. 11. Kabul, Jan. 5.—During the past ten days not a single shot has been fired. Everything has settled down into its former state of tranquillity.

General Baker went out and destroyed the towers of Mir Butcha's village, together with his vineyards, without opposition. The strength of these forts was enormous; they gave much trouble when General Sale destroyed them in 1840. On returning, General Baker brought in with him many sirdars and headmen as hostages. The city and Kizzilbash quarter they completely looted. The damage done to the shops and bazar is simply beyond conception.

All villages within one thousand five hundred yards of Sherpur are now rapidly being destroyed.

The casualties of the enemy in the ten days fighting amounted to about two thousand five hundred killed and wounded. Had it not been for a deficiency of ammunition on our part they would have suffered more."

—*Athenœum*: We note the following remarks by Lieut. Hobday concerning the Bheels, that wild tribe of Western India which Outram's influence did so much to reclaim from savagery and to convert into an efficient soldiery:—

"Before the Bheel corps was organized, these wild tribes believed, and rightly too, that every man's hand was against them, and, trusting no man, looked upon all intruders, and even visitors, as enemies or, at any rate, a fair prey for robbery. When the regiment was first started the sepoys had to be paid daily, or otherwise they deserted in numbers, simply because they could not believe that if they remained they would receive their pay at the end of the month. Now that they have learned that honour and justice can really be found amongst Englishmen, there are nearly always a number of young men waiting for vacancies to be enlisted in the regiment. Desertions are frequent, but this may be attributed partly to their love of home, which is such that it is no uncommon thing for a sepoy to walk some fifteen or twenty miles to his home after his day's work and be back in time for parade next morning."

—*Bombay Gazette*: "Arrangements have been concluded between the Orient Steam Navigation Company and the Pacific Steamer Navigation Company (of Liverpool;) under which the two companies will run fortnightly steamers between London and Australia direct, commencing from this month."

"The thoughtfulness of the Native Chiefs for the widows and orphans of our soldiers killed in the Afghan campaign, is very praiseworthy. In addition to the sums already subscribed by some of them to the Behar Landholder's Association towards this purpose, we (*Indian Herald*) are glad to learn of the Maharajas of Dharbangah. Hatwah, and Bettia having given Rs. 20,000 each. A proportion of the entire sum raised by the Association goes towards providing comforts for the sick and wounded in the field.

—*Times of India*: "Mrs. Marshall recently received the diploma of Doctor of Medicine from the Faculty of Medicine in Paris. This lady began the study of medicine at Aberdeen some years ago, and in consequence of the opposition there met with, had to begin *de novo*

in Paris. Professor Hardy, the President and Senior Professor of Medicine in the Faculty, warmly congratulated Mrs. Marshall on the share she had in setting at rest the vexed question, as to the admission of women into the Paris School of Medicine. The Professor concluded by saying :—"You, Madame, have helped to vindicate for all women their right to study medicine; you reply in your person to all the objections of your adversaries. I have seen you and watched your work for years, in the hospital, in my wards, by the bedside of the patients. I have seen the earnest work you have done, I congratulate you heartily, and I thank you." Mrs. Marshall is daughter of the Rev. Dr. Anderson, of Old Aberdeen, and sister-in-law of Mrs. Garrett Anderson."

Wednesday, January 14.

—*Times of India* : "A public meeting of the inhabitants of the city and Presidency of Bombay was held in the Town Hall on Monday last for the purpose of forwarding a petition to His Excellency the Viceroy, praying that the present arrangement by which the departure of the overland mail steamers is fixed at 7 p. m. on Saturdays, might be changed to 7 o'clock on Friday evening."

"A Coroner's inquest was held yesterday in the Fort, touching the death of Merwanjee Muncherjee, who is said to have takes a poisonous dose of arsenic and died from its effects. Deceased is said to have been very much depressed owing to the recent death of his children."

—*London Times:* "On the Continent, as well as in the British Islands, the present season is on all hands admitted to be among the severest on record. On the 10th inst. the Centigrade thermometer is stated to have registered no less than 28 degrees below zero at Versailles and Orleans. This is equivalant to rather more than 50 degrees below freezing point, or 18 degrees below zero, according to Fahrenheit's thermometer, which is in more general use than the Centigrade in this country. In Switzerland and South Germany the newspapers are every day publishing accounts of men, women, and children, as well as domestic animals, being frozen to death, and the oldest inhabitants have to go back to the winter of 1829-30 for a season when the cold was as rigorous as that which has prevailed during the past two or three weeks. In 1700 the cold fell to 23 deg. below zero; the Mediterranean was frozen in several places on the French coast, and the same was the case in some harbours on the channel. Most of the trees in France were during this winter destroyed by the cold; wine was frozen into solid masses in the cellars, and a famine prevailed. In 1783 Paris experienced 16 degrees of cold. The frost lasted 63 consecutive days, and the Seine was frozen up for two full months. In 1788 the ice on the great canal at Versailles was 12 in. thick. In 1795 the cold attained 23 degrees below zero in Paris; the frost continued 42 days: and the Dutch fleet, which was frozen up in harbour, was captured by the French cavalry—the original, we presume, of the celebrated corps of the Horse Marines.

Thursday, January 15.

—*Bombay Gazette*: "Among the evil consequences of invading Afghanistan with an insufficient force and an undeclared policy, we must reckon not only the encouragement given to the enemy to try and cut off our small army, but the dismal choice that is left us of either hanging our prisoners to letting them free with every probability that they will immediately again fight against us. At the same time we can hold out no inducement to those classes in the country, who would naturally be disposed to assist us, to come forward and give us active support and correct information. Lastly, we are throwing away an opportunity which may never return of acting effectively while the country is disorganized, and before some leader of genius comes to the front who may act over again the part of an Abdul Kadur or a Schamyl."

—Major M. Clementi, Commissioner for India to the Sydney International Exhibition, to the Govt. of India:—

"I find that the consumption of tea in this colony is at the yearly rate of ten pounds per head of the population, as against three pounds in England. And although the population of this colony is only 700,000, yet this gives a total consumption of seven million pounds of tea per annum. It is reasonable to presume that the inhabitants of the neighbouring colonies are equally large tea-consumers; and as the total population of Australia is about one and a half million souls, it will be seen that the tea trade with these colonies is worth having. Beyond these, there are the colonies of New Zealand and Tasmania, where the trade could be pushed with possibly profitable results. The tea for this market should be laid down here at a cost of a shilling to one shilling and fivepence a pound, which admits of its wholesale purchase at from one shilling and eight-pence to two shillings; and then the grocers can, as they require to do here, retail it at two shillings and six-pence to three shillings the pound."

—*Times of India* : "There was a sale of public work for the benefit of the poor of Ireland in the public gardens at Secunderabad last week. It is hoped that a good sum will be sent home to the fund being collected by the Duchess of Marlborough."

Statistics furnished, to Govt. of Bombay exhibit the striking fact that the births during the year under report were 68,408 fewer than in 1877 and 80,967 below the mean annual number for the six years 1873—1878. Government assume that the diminution is in a great measure due to the aftereffects of the famine.

—*Overland Mail*: "Amongst the deaths recorded this week are:—Lieut. Gen. W. F. Marriott; Col. E. R. King; Major E. B. Curteis; Admiral H. B. Young; Capt. W. Y. Peel; Capt. G. S. Cookworthy; Bishop Utterton; Mr. Henry Warren, K. L., and Lady Leeson."

"Mr. Mitchell Henry, M. P., in a letter to the Lord-Lieutenant of Ireland, dated Kylemore Castle, Dec. 13, says :—

The condition of the Irish is daily becoming worse. The people have neither food nor clothes, nor credit to buy them, nor work to earn them. Blank despair is settling down upon the districts, and the efforts of the few in this locality who can give a little employment is as but a drop in the ocean of misery around. Fuel is more plentiful than was expected, but this is the only redeeming feature in the case. Within the last few days the people from the neighbourhood of Tully and Letter have been to this place to sell their oats, as is their usual custom, and I can truthfully say that I have never seen men so changed, pale, thin and bloodless, silent, and without a smile. Their condition is absolutely without hope. There are numbers who have not left their mountain huts for weeks because they have no clothes with which to cover themselves.

"A correspondent of the *Figaro* tells a sad story of an actor's death. It occurred on Dec. 20, at the Batignolles, on the first night of the patriotic drama, "Hoche." One of the parts, that of an old miser, was played by an aged actor called Lucas. Lucas had been long ill, and his illness had weakened him considerably. He refused, however, to resign his part, and made his entry as best he might, working his way from chair to chair, and stammering his speeches rather than saying them. He had to feign alarm at the progress of a riot, by which he was threatened with the loss of his money, and he was applauded to the echo. In the next act the Bastille cannon sound, and the miser, despairing of his treasures, has to fall into the arms of somebody near him. Lucas fell, as his cue obliged him; but he fell to rise no more. Five minutes after he was dead. Since Molière played Argan in the "Malade Imaginaire," dissembling his convulsions in a shriek of comic laughter, and going off to die that night, no actor has come to so professional an end as poor Lucas at the Batignolles."

Friday, January 16.

—Deaths in Bombay during the week ending Tuesday 13th, 476.

—The P. and O. S. N. Company, S. S. *Bangalore*, with the outward English mails of the 2nd inst., left Aden for Bombay at 6 A. M. 15th.

—Home papers: "The *Whitehall Review* deeply regrets to hear on the highest possible authority that the death of the Empress of Russia may now be expected any day. Indeed, the life of the illustrious lady is only prolonged by means of champagne and morphia."

"The suffragan Bishop of Guildford (Dr. Utterton) died suddenly on Sunday while kneeling before the Communion-table in All Saints, Church, Ryde, he having previously preached the sermon."

"The weather in Paris continues very severe. The river Seine is entirely frozen, and prices of provisions and other necessaries have greatly risen, while the stoppage of all building operations has caused widespread distress."

"It is announced from Philadelphia that Mr. Edison has succeeded in discovering a means by which the electric light may be applied easily and cheaply for household use."

Selections.

"FOR THEIR SAKES." "FOR HIS SAKE."

(John xvii. 19.) (Phil. i. 29.)

If we turned over our Bibles from end to end, we should scarcely find any portion which more touchingly expressed the tender love of the Lord Jesus for His own, than the 17th chapter of St. John's Gospel; and out of that wonderful chapter we could scarcely select any three words more explanatory of the actings of that love than those we find in the 19th verse —"For their sakes."

See how they answer every question that can be asked about the life and work, and death and resurrection, of the Redeemer. Why did the Son of God make Himself of no reputation, take upon Him the form of a servant and the likeness of men? Why did He go about doing good, and healing all that were oppressed with the devil? Why did He suffer, being tempted? Why did He bear the contradiction of sinners against Himself? Why, being found in fashion as a man, did He humble Himself, and become obedient unto death, even the death of the cross? The reply is one and the same—"*For their sakes*;" for the sake of those whom He came to bring as sons unto glory. "For their sakes" He laid aside His own glory; "for their sakes" He endured the cross, despising the shame; and "for their sakes" He rose again, and ascended far above all heavens—God's accepted High Priest and Surety on their behalf.

And the words are specially welcome because they were uttered *by Himself*. In other places, the same truth is put before us as spoken *of* Christ; when, for example, we read in 2 Cor. viii. 9: "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet *for your sakes* He became poor," etc. But here the gracious words proceed out of His own mouth, when, lifting up His eyes to Heaven, He talks to His Father about those whom, loving in the world, He loved unto the end; and pleads for them as none other could through an irresistible appeal founded on what He Himself was doing—"for *their* sakes."

When, in our human language, we speak of anything done *for the sake of* another, we mean to imply a great regard to, and concern in, that other; and there are some beautiful instances in Scripture of God's use of the expression intended to indicate His changeless love. "For Abraham's sake," we read in Gen. xxvi.; "For Joseph's sake," Gen. xxxix.; "For Jerusalem's

sake," Isaiah lxii. Above all, as we think of the familiar words used by our heavenly Father, we find in Eph. iv. their highest application—"For Christ's sake."

Wherever love is reciprocal, this little phrase will be also reciprocal. A mother who has beloved children, will do a thousand things "for their sakes:" but if the children return her affection, they will also do many things "for *her* sake." Else it would be unrequited love, and we rightly regard the objects of it as unworthy and ungrateful.

Let us approach this side of the subject, as it affects our relationship to the Lord. Have we realized, do we realize, what our Great Shepherd and Saviour and Friend has been doing all through the ages "for *our* sakes"; then what are *we* doing "for HIS sake"? In this highest of all spheres, love will be reciprocal; for if Christ is really embraced, there must be answering affection in the heart that receives Him, which will make "*for His* sake" the motive of its actions.

"Love so amazing, so Divine,
Demands my soul, my life, my all,"

is often sung with fervour in the assembly, as the united acknowledgement of thousands of professing Christians, and every syllable of it is true; but unless it is felt and acted upon with equal fervour in the home, the acknowledgement only increases the guilt of those who make it.

Looking into detail, we may gather from Scripture some of the ways in which this principle, "for His sake," may be exemplified. We will touch upon four of them.

1st. IN BEING THOROUGHLY IDENTIFIED WITH HIS CAUSE (Matt. v. 10, 11; Mark xiii. 13; Luke vi. 22; Acts ix. 16).—These passages (which are worth searching out), show that the true-hearted disciple stands by his Master, whatever others say. "For His sake" rebukes all compromise. "Thine are we, and *on Thy side*, O Jesus," is the language of faithful love.

2nd. IN GIVING UP ANYTHING THAT HE ASKS FOR OR NEEDS (Matt. xix. 29; Mark viii. 35).—It is the greatest possible delight to Love to make what others call "a sacrifice" for the sake of any beloved one; and houses and lands, earthly treasures of any kind, yea, even life itself, are rejoicingly laid at the feet of Him who loved us and gave Himself for us, by those who apprehend something of His love.

3rd. IN BEING KIND TO HIS PEOPLE (2 Cor. iv. 5; Matt. xxv. 34 to end).—In earthly attachments, this test of true love is invariably recognized; and many a pleasant introduction and kindly office spring from it. "Love me, love my dog," which has become a familiar proverb, shows how far-reaching is the principle, "*for my sake*," in general acceptance among men. How much more, then, does it hold good in the family of GOD!

4th. IN CARRYING OUT HIS KNOWN WISHES (Mark xvi. 15; 3 John 7; Rev. ii. 3).—Love ever expresses itself in service, and the warmer the love the more ingenious is it in discovering and forwarding the wishes of the beloved one. The Lord Jesus has not left us in any doubt of the object that lies near His heart, and those who would serve Him must help to gather the precious souls for whom He died.

Dear friends, let us judge ourselves by these marks. Are we, "for Christ's sake," *thoroughly identified with His cause*, so that we never hide our discipleship under the cover of a weak and disloyal compromise, and allow the world to think that Christ and Belial are not so far apart as some narrow-minded Christians represent?

Are we, "for Christ's sake," *yielding up* "*all that we have*," to be used for and by Him as He wills—not money alone, but time, and influence, and ease, and health? If we hear Him saying, "For their sakes I sanctify Myself," does He hear us saying, "Blessed Jesus, for Thy sake I give to Thee myself"?

Are we, for "Christ's sake," *kind to His people*,—not to a few of them for whom we have a natural preference (for that would be simply for their sakes and our own), but to *all*, however their opinions and tastes differ from ours, however poor, or mean, or unattractive they appear, because they bear His name!

Again, are we "for Christ's sake," doing all we can to advance His kingdom, praying and labouring for the conversion of those who are yet "far off"? working *with* Him in efforts to seek and to save those that are lost?

They are such grand words, "*For Christ's sake*," and they point so high that we may well be ashamed as we review another year of service, of the very meagre and unworthy translation of them in our own little lives. But there they still stand for a better and nobler fulfilment if GOD give us grace, in the days yet to come. Those days to some of us may be very few—all the more, then, should our hearts be stirred to realize our privilege to do *everything* for the sake of so good a Master. For those who are not learning to do eveything "for Christ's sake," have not grasped the true idea of the new life.

When the Spirit gives to any soul a vision of the love and loveliness of Him, who went down into death, breathing out those syllables—"for their sakes," the response is joyfully made—"Take my life, and let it be consecrated, Lord, to Thee."

Oh! to get rid of the torpor which our very familiarity with such words causes to creep over our souls, and to hear them afresh as for the first time. Fancy getting it as a new idea when you awake one morning—"I have open before me a day in which whatsoever I do, little or great, it may be done "*for Christ's sake*"! Why, it is a privilege that angels might well envy.

To hold fast our profession, seeing that we have a great High Priest, who is passed into the heavens; to bring our gifts and lay them at His blessed feet; to fulfil our daily tasks, doing all in the name of the Lord Jesus, under the cloudless light of a Saviour's love; to sympathize with, and minister to and comfort, His afflicted children in their need, to love all whom Jesus loves, and to spread the gracious invitation, "Whosoever will," among high and low—this is our calling, and it is applicable to every condition.

The mother, impatiently and faithfully training her children—the invalid, in unrepining suffering, and little words of testimony—the servant, fn the honourable fulfilment of domestic charge—can do all "for Christ's sake," as much as the most active missionary. But whilst (as we were forcibly reminded last month) they who tarry at home divide the spoil the home-tarriers must not forget that whilst, by the will of the King, their *feet* abide in the house, their *hearts* should be in "the field," and that it is to them the active workers look for supplies and sympathy.

For *every* heart is wanted in the spread of the glad tidings, and *every* hand is needed to cast gifts into the treasury.* Those who have left father and mother and country "for Christ's sake," are telling us of millions who have to be taught—those who are searching through the streets and lanes of the city, "for Christ's sake," are sending thrilling stories of the distress that is wasting among thousands of His poor; let none, then, be content with their quiet service in the nut-shell of home, but let us all join in the work of rescue and of relief, doing what we can to fil the hands and cheer the hearts of GOD's labourers—"FOR CHRIST'S SAKE."—(*Woman's Work.*) E. C.

* The sums needed in every department of Christian work can only be provided by the careful gathering of each individual, and by strict economy in personal expenditure. Should not this be considered a privilege "for Christ's sake"?

THE GOSPEL IN FRANCE.

THANKS be to God, the spirit of inquiry extends from day to day, and even Brittany has has invited "conferenciers" to speak to them about the Gospel. They have found out that there is an evangelical Christianity and truth to be learnt about salvation in Christ, outside the Roman system. Our Methodist brethren are at work, and Rev. W. Gibson has planted s ations at St. Denis, St. Ouen, Elbœuf, Le Havre, on the Boulevard Capucines, in Paris; and a brother kindly offers to go to Argenteuil, on the Seine-et-Oise. Are not our Methodist friends in England awake about this important movement? We shall see.

In the Department of Oise almost a whole village has invited pastors to come and instruct them in the Gospel, and several other neighbouring villages are in movement on account of scandals occasioned by the evil lives of priests.

The work at Lyons, in the hands of M. de Watteville (the McAll Mission), has extended to Ste. Etienne, a large manufacturing town, where he has been invited to begin a meeting. A commodious hall has been erected at Valence on the Rhone, further south, and crowded meetings are being held. Mr. Reubeu Saillens has been there to inaugurate the work, and has responsibilities connected with it.

At Marseilles his own work is making progress. In addition to the four stations at Boulevard National, Mempente, Endoume, and Rue de la Darse, Mr. R. Saillens proposes to open another station at La Joliette. He has besides two Bible-classes, meetings for children with an attendance of 540, a women's working meeting, meeting for Italians. All this work has been carried on most economically, at an expense of £650 for the year. The population of Marseilles is about 350,000. The meetings are very miscellaneous. Twenty have joined the churches.

Numbers of working men, women, and girls are detached from Rome at Lyons. It is well worth a visit to Lyons to notice the devout attention at Les Brotteaux, La Guillotiere, and La Croix Rouge, the silk weavers' quarter. Only think of a well-filled meeting on a Saturday evening, and of another when the rain was coming down in torrents! Its population is about 350,000,

At Bordeaux the meetings are encouraging; its port extends for miles along the river, and the workmen at the docks form a considerable proportion in the McAll meetings. Its population is about 200,000.

Our Baptist brethren, besides their two stations in the South of Paris, have extended their work to Charenton. where the Lord has given them souls. This town, outside of Paris, was the rendezvous of the Protestant population when their worship was proscribed within the walls. It has an immense temple, capable of swallowing two of Spurgeon's Tabernacle, before the Revocation of the Edict of Nantes. The Lord has not forsaken it, and has vouchsafed his blessing on the preaching of his servants.

These are some of the signs of the times in France. A loud call is being sent forth for some to come out and teach them the way of God more perfectly. Does not this speak loudly to Christian men in England, who know the language, have no definite work, and where there is a virgin soil ready to their hand, just across the Channel, waiting for their help?

Paris December. G. P.

CANNES.

My dear Sir,—I have been here three weeks, and have had the pleasure and privilege of seeing and helping in the evangelistic work of M. and Madame Vales. It is exceedingly interesting, and furnishes another illustration of the readiness of the French population to welcome Christian effort. M. Vales has two mission-rooms in Cannes; one is open four nights a week as a reading-school for men, and in the two there are five meetings weekly for preaching the Gospel. These meetings are well attended by a deeply interested audience, a considerable portion of them always remaining for inquiry and prayer when invited to do so.

Last night was very cold, and there were scarcely so many present as usual, but about fifty remained to the second meeting, and, after a few earnest words of explanation and counsel, those among them who wished now to forsake their sins and receive Christ as a present Saviour were invited to come forward and occupy the front row of vacated chairs, that they might be spoken with and prayed for. Ten men and two women responded to the invitation; they seemed truly in earnest, and nearly all of them rose to confess their faith in Christ before leaving. M. Valès has seen one of these this morning, a young man lately come out of the hospital; he says—"Though I am still ill, it is quite different with me now. I am no longer afraid to die; my heart is enlarged and full of peace, and I know I have Christ for my Saviour."

English Christians in France may be encouraged to speak for Christ, as the people greatly appreciate the Word, even if it has to be translated to them. Madame Valès was lately accosted in the market-place by a woman well known as a violent character; she said she had been to the meeting the previous night, and heard the English preaching, and felt that she could almost understand it before it was translated. She added joyfully, "Now I understand how Christ can make bad people good." M. and Eadame Valès sustain also several evangelists who are labouring in the towns and villages around Cannes. They will be very glad indeed to welcome the co-operation of any friends coming into the locality who will help to tell the good news of a Saviour ready to forgive sin and able to deliver men from its power. They open their house twice weekly for English Bible-reading and prayer, to which all visitors are cordially welcomed. They much need funds for their operations, and will thankfully acknowledge any contributions, which may be addressed to M. Valès, 99, Rue d'Antibes, Cannes, South France.

yours very sincerely,

Cannes, Dec. 3. THOMAS MARSHALL.

A SONG AND ITS STORY.

MR. SANKEY paid a flying visit to Indianapolis in the brief interval between the close of the meetings at Cleveland and the opening of the winter's campaign at St. Louis. Indianapolis possesses a singular interest in connexion with the work of our brethren, Messrs. Moody and Sankey, as being the place where they first met, and where Mr. Moody, so to speak, laid violent hands on Mr. Sankey, and carried him off to Chicago "for a week's service in the church at which he was then preaching." "This week," said Mr. Sankey in recounting the circumstance, "has lengthened out to ten years of blessed service in the Master's cause."

Mr. Sankey was present at a crowded meeting in Indianapolis, and sang several solos, prefacing one or two, as is his wont, with a little history of their origin. Among others, he sang a new song, "Over the line." Our readers will be glad to have the song and its story:—

"Over the line" was written by a lady present at one of the Springfield meetings after listening to the recital of the circumstances under which the son of one of the ministers of that city was converted. The young man had been conversed with by Mr. Moody and another gentleman, and had been urged to decide the matter of his salvation. When he left them to go to his home he said that he would think over what they had said, and some time he would come to a decision, but not then. He had reached his father's house, and was walking through the garden, when the thought came to his mind that he ought to be on the Lord's side. He drew a line across the garden walk with his cane, and said to himsel: "If I go across that line my future life shall be the Lord's, and I will do my duty as a Christian. If I go around it, I shall live for the world." He thought and prayed over the matter for half an hour, at the close of which he arrived at the decision, went straight across the line, and from that time has been living a most consistent, earnest, Christian life. The hymn suggested by that circumstance (and to which music was composed by a reporter upon one of the Springfield papers, who was present when the story was related by the young man's father) was sung by Mr. Sankey, and was as follows:—

Oh, tender nnd sweet was the Master's voice,
As He lovingly called to me,
"Come over the line, it is only a step—
I am waiting, my child for thee."

Chorus—"Over the line"—hear the sweet refrain!
Angels are chanting the heavenly strain:
"Over the line,"—why should I remain,
With a step between me and Jesus?

But my sins are many, my faith is small.
Lo! the answer came quick and clear:
"Thou needest not trust in thyself at all;
Step over the line—I am here."

But my flesh is weak, I tearfully said,
And the way I cannot see;
I fear if I try I may sadly fail,
And thus may dishonour Thee.

Ah, the world is cold, and I cannot go back;
Press forward I surely must;
I will place my hand in his wounded palm,
Step over the line, and trust.

Chorus—"Over the line!" I will not remain;
I'll cross it and go to Jesus.

Miscellany

Missionary Herald; Turkey in Europe:

A very long and interesting letter from Mr. Cole of Erzroom, under date of July 23, gives a report on the religious state of Kars and the region beyond, a section which came under the dominion of Russia as a result of the late war. Mr. Cole has been repeatedly urged to visit this region by messages from Protestants who had come to the light. During an absence from Erzroom of twenty days, he traveled 350 miles, and learned much that may have an important bearing upon missionary efforts on the borders of Russia. Some of the most interesting facts given by Mr. Cole, it is not deemed prudent to publish. Many Turkish subjects, who had emigrated towards the Caucasus in the hope of bettering their condition, were met returning to their old homes. Mr. Cole says:—

"The immoral, easy style of living of the Russians, militated greatly against the sacred idea of the harem with the Turks. Their women were likely to be insulted when they went to the fountain; their *arams* (the sheet covering the person), which maintains their sanctity before the world, wos sometimes torn from their faces in the public street, and such language used as persons of decency would refrain from. This abuse, more than anything else, is what is driving Mohommedans from the Caucasus. So keenly is this state of things felt that many Christians who fled the Turk in hope of something better at the hands of the so-called northern Christians, are bitterly disappointed and they, too, are turning back. These are the facts in the case, as we have seen and known, which would seem to show that though Turkey is bad, Russia has not much of which to boast."

"THE MALAGANS."

Mr. Cole found quite an active community of Potestants in Kars, which, without the presence of any missionary, was holding steadfastly to the faith, and proving a beacon light to the regions around. He speaks of a body of emigrants called "Malagans," not of the poorer class, who seem to be favored by the goverment, and who are now locating in large numbers in Kars. This sect in thus described:—

"You will be interested on hearing about these Malagans—'milk eaters,' as the name has been given them by enemies, in derision. I had not been in Kars long when one of their chief men called on me and sought to know what was our faith and method of worship, as did we, in turn, theirs. The following Sabbath we attended a service, of theirs, and they proposed to come to ours, but for some reason did not. In their dress, manner of worship, and many ideas, they remind one of the Quakers of the Western World. They claim to receive the New Testament as of equal importance with the Old, but the Mosaical part stands out prominently, such as the nonclipping of beards and abstaining from pork. They are of abstemious habits, for the most part, neither drinking wine nor smoking. They abstain from these things, however, on the ground of causing the Holy Spirit to flee from one. This is especially the case with eating pork, as also some kinds of herbs. Like the Jews, they fix their eyes on Jerusalem as the grand climax of a life on earth, and hence they count themselves most fortunate to have moved thus far on toward the favored city. Though they claim to receive the New Testament yet they do not perform baptism, nor celebrate the Lord's Supper, but count those rites as only to be understood in a spiritual sense. I said to them, 'How is it that you magnify so much the matter of eating this or that, concerning which Christ said nothing, and yet omit those things concerning which he gave special direction.' To this and many other things they could give no good reply, though they did say, 'Why don't you come and preach to us so that we may correct mistakes, if we have them, for we have no one to lead us in this darkened land.'"

ORIGIN OF THE MALAGANS.

"The story of their early history, as they related it was that some sixtyseven years since some of their fathers, after some affray with the German states, were carried captive into Germany, where they met with Protestants, as they suppose, and gathered some such ideas as they now follow. Till a late period they have undergone great persecution at the hands of government. They were crowded over the Caucasus to the southward, lest they might bring danger to the center of the empire; and I am of the opinion that now the government is quietly helping them on another step, clear to the border, so that their wrong ideas may not work trouble, and, if necessity requires, they may be pushed over the border into Turkey, as were the Circassians years since. Many call them Protestants, as they have many things in common with us. They are very careful of the Sabbath, and as they do not drink, no wonder they should be termed poor, simple 'milk drinkers' in a land of so much wine drinking! Their pride is that they have no book but the Bible and Psalms.

"They have a sort of chant-singing in their service, with long and appropriate prayers, as the interpreter told me, who was one of our people, and knew the Russian language. They have no regular preacher, but a sort of leader. They have in their service several turns at genuflexions add kissing the ground, like other Orientals. They have, also, the *holy kiss*, as they call it, beginning by one of their number kneeling, then coming up and kissing the leader, he takes his place at the right of the leader while the second comes up, does the same, and takes his place at the right of first, and so on, as many as may be present, whether male or female.

"These people have bought all the Bibles we could supply them, and wish for a singing book in the Russian, which is their language. Thay have no books of their own, but are, to my mind, hopeful material, much more so than the old church, as they prize the Bible so highly and read it so constantly, at home and by the fireside. Though they err in some of the doctrines, yet with the light that a good Protestant church in Kars would afford, we might hope for a great turning unto the Lord. They are noted for truthtelling and manly dealings as compared with others. There are some five hundred of them already, and the

number to come is set down at thousands, though it is difficult to get at the truth in such matters."

—From recollections of an Indian Missionary, by Rev. C. B. Leupolt in *Ch. M. Intelligencer*. Zenana work:

Two more zenanas were opened. When Mrs. Leupolt was taken ill, in 1856, the above-mentioned ladies frequently sent her notes, for they had learnt to read and write; and before she left for England they insisted upon paying Mrs. Leupolt a farewell visit. During Mrs. Leupolt's illness, their instructions were not neglected. One of our Christian women continued to instruct them, the Babu paying her.

One day the Babu came to me, saying, "What kind of woman have you sent to instruct my wives?" I replied, "Why do you ask? Has R. misbehaved?" "Oh no!" was the answer; "but I cannot make her out. Whenever she comes to my house she has always a smile on her face. She speaks to my servants, asks after their wives and children, and has a kind word for every one. As they know when she is coming, they are usually ready to receive her. They all receive her with great respect and make their salam to her. The doors are instantly opened, and she is accompanied up to the Zenana as far as they can go; and when she returns she is treated in the same respectful manner; and when she leaves you may be sure that one or two of my servants will watch her on the road as long as they can see her. Now, if another woman came to my house, and acted as R. does, she would be abused, along with her mother and grandmother, to the tenth generation. And I myself, when I speak to her, feel constrained to address her as if she were the *mem sahib*, and yet she is my servant, and I pay her. What is it that makes her so different to other women?" I replied, "It is Christianity. R goes to your house in the name of the Lord, and fears no one. She trusts in Jesus, her Lord, and acts as in His sight, and so she does not fear." "Well!" the Babu said, "if it be Christianity which makes her so different from other Native women, there is certainly reality in *her* religion."

In order to become acquainted with the language and the people, the Misses G. rented a house on the banks of the Ganges, and commenced a boys' school. Many of the boys, being very young, were brought by their mothers, and by this means these ladies became acquainted with a number of highly-respectable Native women. Afterwards they opened a girls' school; some sixteen or eighteen attended, all of whom were of the upper classes, and thus they came a step nearer to the proper sphere of labour. The house which these ladies had taken in the city was very eligibly situated, it being in the neighbourhood of the place where the more wealthy of the pilgrims take up their abode during their stay at Benares. In consequence, they were visited by numbers of respectable women who had come to holy Kashi on pilgrimage, and opportunities were afforded them to explain to some of these pilgrims the way of salvation through Christ. Mrs. Leupolt was occasionally present, and she was convinced that they had a large and useful field of labour before them.

The impression which these three ladies made on the people of the city was all for good. I have more than once been spoken to by intelligent Natives, as to what could induce them to come to India and labour as they did. I explained their motives, and I particularly remember the remark of a Native gentleman. He paid me a visit, and, having conversed for a short time with me, remarked "We cannot comprehend why the Misses G. came to India; they do not care to marry—do not want money—nor do they wish for fame; yet they are at work day and night, and have nothing for their trouble." I explained the *why*, stating that they came in the name of the Lord, and for the Lord, desirous of doing good to their Indian sisters. This gentleman looked at me and said, "Ah, we all should do so; but who does do so?"

Miss H. had two schools for young Native ladies. One day these ladies were conversing with Miss H. about witchcraft. Miss H. stated that many things which they would attribute to witchcraft were only the results of science; then she described what could be done with a magic lantern. The ladies could not comprehend it, and exclaimed several times, "*That must be witchcraft.*" "No!" she said; "all these pictures are produced by the magic lantern." "Are they? Oh, we should so much like to see a magic lantern!" "Very well," Miss H. said; "I will speak to Mr. Leupolt; he will show you one." I told her, if the ladies could come to Sigra, the exhibition could be easily managed, for we had everything ready. The ladies might be private in the work-room, and I in my study; and, as the folding doors were eight feet square, they could see the pictures without being seen by any one; "but how can so many come to Sigra?" Their own schoolroom was too small to portion off a part for a screen, "but," I added, "tell the ladies, if they will allow me to come among them, I will throw the pictures on the wall, and then we shall not require a screen; all will be able to see the exhibition." With these remarks I dismissed the matter, as I saw no possibility of their having an exhibition.

Two days afterwards, Miss H. came again, and said, "The ladies have had a consultation, and, after some hesitation, they have accepted your offer. One of them has seen you, she thought, and said she was sure the old father would do them no harm." Therefore it was agreed that I was to give them an exhibition in their school-room. Some of the ladies helped me to arrange the room, and stopped up every crevice to exclude the light, for it was in the afternoon. They were perfectly ladylike and at ease in their behaviour. I expected to see some twenty-five or so, but I found there were from fifty to sixty, for some aged women, mothers-in-law, had joined them. Before the exposure of the first picture, the room was in perfect darkness for a minute, but they did not seem to regard it. They enjoyed the exhibition; the comic slides pleased them most, and next to these the Scripture slides, which they all understood. After the exhibition, the younger ones came chattering round me to ascertain how the dissolving views were produced. After this they said, "Now let us have some examination in Scripture," but I said we had been nearly two hours at work, upon which some exclaimed, "We must be off." If any one had told me, a fortnight before, that such a thing would happen, I should scarcely have credited it.

—*Christian*; the Salvation army:

On the Sunday evening in the market-place there was a sufficiently interesting exhibition of ruffianism, a gang of men having set themselves to prevent any of the speaking or singing from reaching the ears of the large crowd who were waiting, evidently with as much disposition to enjoy the sight of a disturbance as for anything else.

But the ringleader of this gang of disturbers was the very first to walk out to the penitent form in the prayer-meeting that night.

The sight of the large audiences in the Warehouse on Sunday and Monday evenings was one never to be forgotten. There were hundreds of decently dressed men, not merely without the slightest regard for religion, but only restrained from openly disturbing the meeting by the strongest hand of authority backed up by the repeated appearance of the policeman's helmet in the building. That strange music-hall-like buzz at every pause in the proceedings told a terrible tale of the condition of the mind and heart of most present. But to see so many as fifteen—mostly strong men—humble themselves like little children at the feet of Jesus was at least a token of better days to come.

Amongst the war-memories related on the Monday was the touching story of a man at Runcorn who was killed a few minutes after he had been begging some of his work-mates to come to the services, and whose funeral service had been blessed to many more—one man, who saw the funeral procession pass, from the lofty tower of a chemical works, having at once descended to kneel upon the ground and seek salvation. The energy of the Lancashire converts may be guessed from the fact that some of them were out marching through the streets at six o'clock on a dark drizzly morning; and the desperate eagerness with which they gave themselves to prayer and consecrated themselves to the service of the Lord, promised for the future a devotion to the salvation of others equal to the destructive activity of rioting days.

—From "the Friend of China."

The other day a monument was unveiled on the spot where, ninety-four years ago, Thomas Clarkson came to the resolution to dedicate his life to the abolition of the slave-trade. In a highly eulogistic article the *Times* remarked: "There is some difficulty in imagining a period when Great Britain not only permitted, but endeavoured to monopolize, the slave trade. The efforts of the philanthropists whom Clarkson led have made the historical fact of British dealings in the traffic almost inconceivable." This is a true observation. The great struggle against the slave trade and slavery in our colonies was not so long ago but that some of the men who took part in it are still amongst us; yet already—by the majority of Englishmen—these extinguished evils are relegated, along with the press gang, the famine price of bread, civil wars, the inquisition, and other horrors, to a past from which we seem so separated that things were possible then which are simply impossible in these happy, enlightened days. Yet it is worth making some effort to realize the fact that an iniquity, which now seems to us so monstrous that we can barely credit that it ever existed in a Christian country, was not only tolerated, but passionately defended, in the days of our grandfathers. We marvel that it could ever have been suffered to exist for an hour: they met the proposal to mitigate its worst enormities with a storm of execration and ridicule, and fought against its abolition, tooth and nail, for twenty years. In 1791 the eloquent Wilberforce, though ardently supported by the combined influence of the three mightiest men in Parliament of his, or, perhaps of any day—Pitt, Fox, and Burke—was outvoted by 163 against 88, and this was but the precursor of many weary years of defeat. It is amusing now to read in the pages of Hansard the arguments of the heavy-witted lords and and aldermen whose weight of numbers overpowered justice, wisdom, and eloquence. Colonel Tarleton contended that the trade had been "sanctioned by Parliament," that "the private property embraced in it was sacred." Mr. Grosvenor thought "the slave trade was not an amiable trade, but neither was the trade of a butcher an amiable trade, yet a mutton chop was nevertheless, a very good thing. He would not gratify his humanity at the expense of the interests of his country." Mr. Alderman Watson said, "The fact was that the natives of Africa were taken from a worse state of slavery in their own country to one that was more mild. The abolition of the trade would ruin the West Indies, destroy our Newfoundland fishery—which the slaves in the West Indies supported by consuming that part of the fish which was fit for no other consumption; and, consequently, by cutting off the great source of seamen, annihilate our marine." And Sir William Young argued that abolition was impossible, because "the French, the Spaniards, the Danes, the Americans, the Dutch, would usurp our place, and give the trade new spur and force." Lord Sheffield protested against

the "downright phrensy" of the abolitionists, pronounced abolition impracticable, and even denied the right of the legislature to pass a law for it. Forty years' hard work was needed to get rid of such stuff as this; but at last it was done, and forty years more sufficed to make slavery and the slave trade as dimly unreal to our imaginations as the wars of the Roses and the Norman invasion.

Are we then so much better than our fathers that we have a right to look upon ourselves as utterly incapable of the almost incredible perversity with which they defended slavery? We erect monuments to the great anti-slavery champions; but which is the more rational, that we should give God thanks that we are not as our forefathers were? or that we should carefully consider our own ways, lest in a like spirit of blindness we be the upholders of almost equal enormities? By a coincidence, a few days before reading the *Times* article which we quoted above, we heard that an eminent living historian, in conversation with a friend of ours, said that the time would come when Englishmen would look back with wonder upon the opium-trade, and hardly believe that their ancestors had ever supported such a gross iniquity. Undoubtedly it will, and the then editor of the *Times* will laud the agitators whose persistency shall be rewarded by the overthrow of the evil system, and express his astonishment that any one could have found a word to say in its favour.

TELEGRAPHIC NEWS.

London, January 8th: The rumours that Russia is concentrating her troops on the German frontier are again renewed, and are attracting some attention.

Cairo, 9th: The Khedive has accepted the resignation of Colonel (Gordon Pasha).

London, 11th: Latest advices from South America state that a revolt has broken out among the Bolivian troops at Tacna.—Two chiefs on the Gold Coast have ceded their seaboard to the British Government, who, it is believed, intend to acquire Popos and Aghwey.—News has been received that the cousins Abdul Rahman have fled to Samarkand and crossed the frontier.—H. M. S. Bacchante, with the two sons of H. R. H. the Prince of Wales on board, was at Barbadoes on the 25th December. —Mr. Sergeant Parry died suddenly yesterday.—The death of General John Low is also announced.

St. Petersburg, 11th: The Russian Budget for the year 1880 shows that the revenue and expenditure are equal. The War and Naval budgets are, however, increased by eleven millions of roubles.—The *Golos* recommends the gradual cession of Kuldja in order to avoid disturbances on the frontier.

London, 12th: The *Times* of to-day in a leading article announces that the ill feeling which has lately existed between Germany and Russia continues and adds that Germany is suspicious of France.—The *Times* urges that a settlement of the Afghan question should be arrived at, so as to leave England free in the European questions.

St. Petersburg, 12th: The Russian Government explains that the massing of Russian troops in Poland is merely the result of the pacification of Turkey.

Constantinople, 14th: The Minister of Police who was accused of ordering the arrest of the Mollah, but who denied the accusation, has received from the Sultan the *Cordon Medjidi*.

Rome, 14th: General Garibaldi's marriage with Signora Raimondi has been declared invalid by judgment of the Court of Appeal.

Vienna, 14th: In discussing the fighting capacity of England, the Austrian Press takes into account that in case of war the Indian troops will be called into requistion.

London, 15th: Disastrous floods have occurred at Saint Kits, in the West Indies, and 200 people have been drowned.

PASSENGERS SAILED.

Per P. and O. Str. *Cathay, 10th*:

For Southampton.—Major-General Raikes, Mrs Raikes, Miss Raikes, Lieut-Col and Mrs W H Burton, Mrs Dalrymple and 2 infants, Miss and Miss Wills, Miss H Mackinnon, Mr and Mrs A Brent and 2 children, Dr W Nolan, Major Geo Atkins, Mr C S Hoare, Capt and Mrs R A Gilchrist and 3 infants, Major R Atkins, Mr H Andrews, and Mr T Nash.

For Brindisi.—Lieut Hamilton, Major L Blathwayt, Mr T Morris, Mr Lynch, Mr Townley, and Mr A C Pott.

For Venice.—Col and Mrs J D Swayne, Col and Mrs A G Forsyth, Mr L C Brown, Mrs Jeffreys, and Mr R B Duncan.

For Suez.—Mr Meagher, Mr Donahue, Miss Donahue, Miss Fitch, Capt Dunn, and Mr Terrell Leith.

For Malta.—Mr Thomas Manning

For Aden.—Mr Camille Gauthier.

PASSENGERS ARRIVED.

The s. s. *Italia*, 8th:

Per P. and O. Str. *Lombardy*, 15th:

From Liverpool.—Capt Chas Ransford, Mrs Ransford, Mr H E Hope, Mr J E Hilton, Mrs Hutton, Mr H Osborne, Mrs Osborne and 2 children, Mr T I P Jeffrey, Mrs Jeffrey, and 2 children, Mrs Fowler, Master Stewart Fowler, Master Harry Fowler, Madam Trimingham and son and Dr E Beyme.

From Southampton.—Capt and Mrs Bartholomew, Dr E S Cleveland, Mrs Boyes, 2 daughters, and 2 children, Mr H N Vakeel, Mr G L Jenkins, Mrs Little, child, and infant, Mr A Moyes, Mr D Heugh, Mr E S Steven, Mr E H Ewart, Mr L Edwards, Mr and Mrs Davidson, Mr F H Jollye, Mr Fakeer Mahomed, Mr Shaik Abdoola, Mr L Harris, Mr Ameer Ali, and Mr Y C Roy.

From Brindisi.—Major and Mrs Kerr, Col and Mr Depree, Mr W J Oliphant, Mrs McIvor, Mrs Meadows. Mr E Blackwell, Mr E J Gouyder, and Mr J A Anderson.

From Venice.—Col Batchelor, and Capt and Mrs Lassalle.

From Suez.—Major E J Smith, and Mr and Mrs Kendy.

Domestic Occurrences.

BIRTHS.

SAUNDERS—January 10th, at Malabar Hill, the wife of Alfred Dann Saunders, of a daughter.

ROW—January 10th, at Falkland Hall, Bombay, the wife of Rev. Isaac F. Row, Pastor of the Methodist Episcopal Church, of a son.

JEFFREY—January 13th, at the Free Scotch Church Manse, Marine Lines, Bombay, the wife of the Rev. Robert Jeffrey, of a son.

KEAY—January 13th, at Malabar Hill, Bombay, the wife of J. Seymour Keay, Esq., Hyderabad, Deccan, of a daughter.

MARRIAGE.

POLLEN—HAGGARD—January 10th, at the Cathedral, by the Rev. A. G. Lewis, John Pollen, BA. Bombay Civil Service, to Mary, third daughter of the late Colonel T. T. Haggard, R. A.

DEATHS.

CARTER—Jan. 10th, at the European General Hospital, of dysentery, Captain Henry Carter, late Commander s. s. "King Arthur" formerly of the P. and O Co., aged 43 years.—

LESTER—January 12th, at Bombay, Mary Ann, the beloved wife of Mr. Alexander Lester, Custodian, Town Hall, aged 48 years.

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